



"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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REASONS FOR METHODISM.

LETTER III.

SECT. II. On the mode of performing Divine Ser-
vice among the METHODISTS.

The service commences with singing, in which
the greatest part of the congregation joins. The
preacher next makes an extemporary prayer,
and after a few more verses of an hymn have
been sung, the sermon follows, which is likewise
delivered extempore. The people now join in
another hymn, and the whole is concluded with
a prayer and blessing from the minister. This,
though a very plain and simple, is nevertheless
a solemn and edifying manner of celebrating Di-
vine worship. There are few devotional exer-
cises which more powerfully raise the soul to
God, than the singing of psalms. When the lan-
guage of an hymn is poetical, fluent, and intelli-
gible, when the sentiments expressed in it are
truly pious and scriptural, the music solemn, and
the people serious and earnest, I know of no em-
ployment better calculated to excite awful im-
pressions of the Divinity, and to stir up our minds
to a closer communion with God.

The hymns used in the Methodist chapels ap-
pear to me in a peculiar manner to have this
effect. They are adapted to all states and con-
ditions of the mind, and to all situations in life.—
The sinner is here awakened to a sense of his
own corrupt nature; the soul that is panting after
God, and seeking redemption through the blood
of Christ, is encouraged to supplicate with bold-
ness the throne of grace; and those who have
already experienced the pardoning love of
God, may feel their devotion strengthened, their
confidence renewed, and their hearts re-kindled
with holy zeal. The power, wisdom, and good-
ness of God in the Creation, the love of Christ
in the redemption of the world, and the efficacy
of the Holy Spirit in cleansing us from all un-
righteousness by his sanctifying grace, are here
particularly insisted upon. The misery of the
wicked, and the happiness of the just, are paint-
ed in glowing colours, forcibly calculated to in-
spire terror in the one, and joy and persever-
ance in the other. Many of the hymns are sim-
ply expressive of reverence, praise, and grati-
tude to the Supreme Being. Many are hortato-
ry, and are full of seasonable advice and instruc-
tion adapted to all ages, all ranks of men, all de-
nominations of Christians. Some are consolato-
ry, calculated to revive the drooping spirit, to
inspire patience and resignation under afflictions,
to dispel our fears, and to animate our hopes. In
short, the general tendency of these hymns, is
to enforce sentiments of piety to God, love to
our fellow creatures, and a due resignation of our
own thoughts and dispositions.

And if we add, that the singing is usually con-
ducted with solemnity and order, and accompani-
ed with an appearance at least of respectful de-
votion, we shall not wonder that this form of
worship constitutes so considerable a part of the
service.

I pass on to consider the subject of prayer. It
is the life and soul of religion. It opens a door
of communication betwixt God and man, and is
the means we are required to make use of to ob-
tain any promised blessing. It is a duty which
we, as Christians, are peculiarly bound to per-
form. God has commanded it; Christ has given
us an example of it in his own person, by pray-
ing himself to his Father; and we are not only
enjoined, but even invited and encouraged to
present ourselves as suppliants at the throne of
grace. What a privilege is this? What an un-
speakable honor, that man is permitted to ad-
dress his Maker, with full assurance that his
prayers shall be heard and his requests granted?
How ought he to love and praise God for such
condescension, and how earnestly solicitous should
he be to perform this duty, in the most accepta-
ble manner?

Now one of the chief purposes of prayer is ed-
ification. "Let all things be done to edifying,"
saith the Apostle, 1st Cor. xiv. 26. And surely
this advice can never be more applicable than
when we are addressing the Majesty of Heav-
en. How can we expect our petitions will be
heard, or our praises accepted, if we approach
God with our lips at a time when our hearts are
estranged from him? Is it not a species of mock-
ery to beg of the Lord to pardon our sins, and
give us grace to amend them, when at the same
instant we neither feel remorse for the one, nor
see any necessity for the other? And how in-

consistently does that man act, who, while on his
knees at church, can pray for the inspiration of
the Holy Spirit, and in a few minutes after, posi-
tively deny that there is any such thing as inspi-
ration in these days? Is it to be wondered at,
that such a one should live and die a stranger to
its influences? In short, if we reflect that God is
a Spirit, and that He is to be worshipped in spir-
it and in truth, we cannot expect to render him
an acceptable service, unless our whole affections
be centred in him alone, and our souls animated
with a sense of his perfections.

"Prayer, (as an excellent writer expresses
it,") is the continual panting or breathing of the
heart after God; it stays for no particular hours;
its petitions are not picked out of manuals of de-
votion; it loves its own language; it speaks most
when it says least."

For my own part, I confess I always felt most
edified and strengthened by extemporary prayer.
When I pray in this manner myself, my soul is
more alive to God, my thoughts are more firmly
fixed on the particular subject of each petition,
and I praise God for those instances of his love,
which more powerfully occur to my recollection,
and which excite the warmest impressions of
gratitude, and I entreat Him to bestow those
blessings in particular of which I find the great-
est need; I maintain a just freedom of soul in my
addresses; I change, I enlarge, I contract, I add
or omit, according to my peculiar sentiments,
or the previous state of my mind. If am assailed
by temptation, I apply earnestly for grace to
overcome it: If through divine assistance I have
been enabled to triumph over any of my spiri-
tual enemies, this calls for a particular return of
gratitude and praise: If I perceive my faith weak,
or my confidence diminished, I pray that God
would help my unbelief, and replenish me with
His Spirit; if sick or afflicted, I entreat the
Lord for patience and resignation; if I do any
thing acceptable or pleasing to Him, I present
myself at his footstool with humility and rever-
ence, giving Him all the glory.

Where, however, as is sometimes the case,
the spirit of prayer is languid, and we want words
to express the sentiments of our hearts, we shall
be benefited by having recourse to a written form
of devotion. "A dull and heavy hour in the closet
has often been relieved by the use of such com-
p osures of mingled meditation and prayer; and
many a dry and barren heart has been enabled to
offer up in prayer a sweet sacrifice to God, in the
words of another man."

The Methodists in their service generally use
extemporary prayer. And this appears to me
to have many advantages. A constant repeti-
tion of the same prayers, begets sometimes an
habit of indifference; the mind being less vigor-
ously intent, is apt to wander after other objects;
and how happily soever the words might be at
first chosen, we still want something new, to
keep our thoughts alive. On the contrary,
when we hear a minister delivering the sponta-
neous and unprepared effusions of his heart,
we naturally imbibe a portion of the same spirit
which appears to influence him; our expecta-
tions are raised, our attention is fixed, our souls
are in patient waiting for the descent of the
Holy Spirit; and our lips are ready to pro-
nounce an hearty Amen at the close of every pe-
tion.

Again, if it be inquired what are the general
subjects of our petitions, I answer, those which
are expressed in the service of the Church.—
Seeing ourselves to be sinners and guilty before
God, we pray that he would pardon our offenc-
es, and give us true repentance. We beseech
him that he would enable us by his grace to
overcome all our spiritual enemies; that he
would take away from us all hardness of heart,
all pride and malice, all envy and uncharita-
bleness, that he would increase our faith, strength-
en our fellowship with him, and our union with
one another, and sanctify us unto himself a pec-
uliar people zealous of good works. We make
intercessions for all men; we pray for the King
and all who are in authority, for the diffusion
of religious knowledge, for the prevalence of
Divine truth; for the alleviation of human mis-
ery, for the supply of all our necessary wants.—
Knowing that the first step towards repentance
is a conviction of sin, we pray God to awaken
every sleeping conscience; and relying upon his
gracious promises, we entreat him to heal
every broken spirit, and to comfort every
mourning heart. And as of ourselves we can
do nothing that is good, we earnestly pray
above all things for the inspiration of the Holy
Spirit.

Dr. Watts. (TO BE CONTINUED.)

DR. CHALMERS.

Extract of a letter from a gentleman in Scotland,
to his friend in Middletown, Conn.

He remarks in relation to Dr. Chalmers, that
"he is as much distinguished for his Christian
humility and simplicity of manners in private, as
for the attracting power and splendor of his
ministrations in public. Lord's day, November
2, I heard him preach from Romans viii. 22.—
In his preaching, his hearers forget all about Dr.
Chalmers, and it is most evident that he is not
thinking of himself, but of his subject, and to the
subject their attention is enchaind, and borne
along with it in breathless silence till he pauses;
then may there be perceived a gentle movement,
and as it were a breathing. He then proceeds in

a somewhat lower tone, and carries them along
in the same manner till he pauses again, and thus
to the close.

"The grand charm of his eloquence is, the
manifest impression his subject has on himself."

LECTURES TO YOUTH.

BY A MINISTER IN THE NEW-ENGLAND CONFERENCE.

MR. EDITOR,

In compliance with your request, I send you
the following short Discourses, being the sub-
stance of what has been delivered from the Pul-
pit, as a course of Lectures to the young people
attending on my ministry. They are not offer-
ed to the public as containing any thing new as
to their matter, which is in general, plain, and
such as has, no doubt, been said by many on
similar occasions; nor on the account of any sup-
posed excellencies of composition; but because
the truths they contain are conceived to be im-
portant to the rising generation: many of whom,
it is believed, will read them in a paper like
yours, who probably never would be benefitted
by them, or by similar instructions, in any other
way. That the divine blessing may attend them,
and prosper you in your editorial labors, is the
prayer of yours,

E. M.

LECTURE I.

ON THE NATURE, REASONABLENESS, AND IMPOR-
TANCE OF EARLY PIETY.

"My son, give me thy heart, and let thine eyes ob-
serve my ways."—PROVERBS XXIII. 26.

As nothing is of equal importance to the knowl-
edge and practice of religion, so nothing can
be so proper to engage the first attention of the
youthful mind. To be wise to salvation, is, em-
phatically, the principal thing; therefore, in pre-
ference to every thing else, it should be the first
and greatest care of youth to get religion.

I feel a peculiar interest in the welfare of
youth, as it is important they should begin life
well, that they may avoid the many snares and
evils into which they will otherwise fall, to the
danger of their present and future peace and
welfare.

My dear young friends—you may consider
this as the commencement of a course of lec-
tures which I purpose to address to you, and in
which I hope you will feel a suitable interest, so
as to attend the instructions with seriousness, and
endeavor to improve them to your souls good.

My son give me thy heart.—The heart is es-
teemed the seat of the affections; we may there-
fore consider these words as a most reasonable
call of our heavenly Father to embrace religion
with a warm, sincere and dutiful affection; and
to fix our attention on a practical observance of
his commandments. A proper discussion of this
subject will lead us to a consideration of the Na-
ture, Reasonableness and Importance of early
piety.

1. God graciously operates on the hearts of
men in various ways, and by many means. He
begins with us when we are young; he follows
us through life, and often continues by his long-
suffering and great patience, even down to old
age. Many of the calls of God in his word are
directly addressed to the young. He has thoughts
of mercy toward them, and uses all suitable
means to lead their earliest attention to the sub-
ject of religion. He sends his holy Spirit to en-
lighten their minds, to soften their hearts, and
to prepare and dispose them to give their souls to
him. It is their first duty to yield to the impres-
sions made on their hearts by his word and spir-
it, and give up the affections of their hearts to
be renewed and governed by him.

There is none whose heart is so good as not
to need a change, and none so bad that they
may be changed by the grace of God. Examine
your hearts and you will find they are natu-
rally prone to evil, to depart from the living
God. Prone to vanity and to seek rest and plea-
sure in this world, in sin.—Do you not read that
we have all gone out of the way, that there is
none that doeth good—that seeketh after God?—
The heart is deceitful and desperately wicked.
It is as a cage of unclean birds. Though you
may have been restrained from many out-break-
ing sins, I appeal to your own consciences wheth-
er you have not neglected to fear and love and
serve God—whether you have not neglected
prayer, and such religious duties as you ought
to attend to, out of love and gratitude to God.
This shows your need of being renewed by grace.
O how can you love and serve God in spirit and
in truth, until your hearts are renewed. For this
he calls you to give him your heart—make
a free surrender of it to the Lord, yield it up
immediately to him and say, "Here, Lord, thou
callest me to give thee my heart—here Lord it
is, a poor, sinful, polluted, stony heart. O take
this stony heart, and give me a heart of flesh.
Put thy spirit within me, and renew me after
thine own image; that I may henceforth love and
serve thee in newness of heart, and in purity of
life."

2. When the heart is thus surrendered to God,
he will accept it. He will renew it, and pre-
pare it for his entrance—yea, he will come and
dwell there by his enlightening, enlivening in-
fluence—old things will pass away, and behold

all things will become new. "Behold I stand at
the door and knock," says Christ, "If any man
will open the door, I will come in to him, and
sup with him, and he with me." O what sweet
communion is that, when the youthful heart is
drawn from worldly pleasure, from vain pursuits,
from sinful purposes, to yield itself up entirely
to the Saviour. When it is exercising itself in
penitence, in desire, and prayer, and ardent long-
ings for holiness—when the soul cries out with
the poet,

"My heart thou know'st can never rest,
Till thou create my peace;
Till of my Eden repossess'd,
From every sin I cease."

The heart becomes the throne and seat of the
Redeemer. Having come out and separated
themselves from the world, God fulfills to them
his promise to come and enter and dwell in
them as his temple. "I will dwell in them, and
walk in them, and they shall be my people, and
I will be their God; they shall be my sons and
daughters, saith the Lord Almighty." He sets
them apart for himself, that they may be holy,
and walk before him in love. He regards them
as his jewels and peculiar treasure.—O what a
condescension is this! that the great and glori-
ous God should come and take possession of a
sinful and polluted heart, and renew and sancti-
fy it, and make it his temple, and dwell therein
by his Holy Spirit, and shed abroad his love, and
implant the principles of grace, and truth and
holiness; that the soul may be conformed to his
image and be happy in his favor.

3. We are then to let our eyes observe his
ways. Yes, you are called on to stand in the
ways and see and ask for the old paths, where
is the good way and walk therein, that you may
find rest to your souls. The psalmist could say,
"I have chosen the way of thy truth." "I have
run in the way of thy commandments." "I hate
every false way." The way of his command-
ments will not be grievous to a pious mind; but
to such, his ways will be pleasant. Your eyes
therefore should be called off from vanity, and
be steadfastly set to observe the ways of God's
commandments;—the principle of which are, to love
the Lord your God with all your heart, and your
neighbors as yourself.—You must try to learn
and know all God's commands, that they may be
a lamp to your feet, and a light to your paths.—
They must be regarded as your counsellors and
guides.

But your eyes must steadfastly regard the
way of his providence. It is a most reasonable
and delightful employment to trace the foot-
steps of a gracious providence. What instances
of wisdom, mercy, care, love and power shall
we daily have occasion to admire and adore!
The ways and works of providence are just and
right, and are sought out, and admired by all
them who take pleasure therein. Let your eyes
furthermore, observe the way in which God
deals with you by his grace. Trace the opera-
tions of his spirit on your hearts—How has it
convinced you? How has it enlightened you?
How has it led and comforted you? O how
has it changed your sinful heart and purified
your polluted soul? How carefully should you
attend to all these operations, and distinguish
them from the workings of nature, and the
temptations of the devil. Let thine eyes ob-
serve the way and manner, the end and design
of these operations of grace. Thus shall you
be wise unto salvation, and know the things
which make for your everlasting peace. Such
is the nature of early piety, implying attention,
faith, love, and duty. When God says, "My
son, give me thy heart, and let thine eyes ob-
serve my ways," the youthful soul should listen
attentively to what God the Lord would say—
exercise faith in his word, yield up the heart to
be renewed and sealed for the Lord—to have
his law written on the heart, and his love shed
abroad there, that they may love and obey him
with delight, and walk in all his commands and
ordinances blameless.

4. This is their reasonable duty, and will
appear to be so if we consider,

1. Our relation to God, our situation in this
world, or our hopes and prospects of a future.

He is our Creator, Preserver, Benefactor and
Redeemer. He is our Father, the friend and
guide of our youth. "If I be a Father, where
is my honor? if I be a master, where is my
fear? saith the Lord.—We reverence our par-
ents, we esteem our friends, we yield obedience
to our superiors—How much rather shall we
not be in subjection to the Father of our spirits
and live. If children are to fear, love, honor,
and obey their earthly parents, because of the
relation they bear to them, how suitable and
reasonable is it to love and serve God as our
first and chief employment? Your parents have
done much for you. They have watched over
your infant days, supplied your various wants,
and protected you and instructed and done you
good in a thousand ways. But how much
greater has been the care, love and attention of
your heavenly Father? Having created, pre-
served and redeemed you; being disposed to do
you good every moment; sending to you the
messages of his love and the influences of his
spirit to win your hearts to him: having pre-
pared for you a heavenly home and invited you
to come and enjoy it; bearing with your rebellion,
and forbearing to cut you off in your sin; gra-
tiously offering you pardon for your numerous
sins; willing to accept and change, and make
your hearts his temple, ready to receive and own

you as his sons and his daughters,—how reason-
able is it that you give him your hearts?
you consider your situation in this world as pro-
bationers for eternity, that this is not your home;
that here you have no continuing city; that you
have nothing, can enjoy nothing, can hope for
nothing but from God, how reasonable is it that
you should seek first the kingdom of God, by
surrendering him your hearts, and thereby se-
cure an interest in his favor here, and in his
kingdom hereafter.

When you look into futurity you are to con-
sider you are hastening thither with the rapidi-
ty of the flight of time. There you are to meet
the rewards of all your deeds done here in the
body. There must be your home, your ever-
lasting abode, in Heaven or hell, accordingly as
you are by holiness, or sin, fitted for the one or
the other. How reasonable then is it that you
should listen to the word of God and receive in-
struction in the way to secure your eternal
peace and escape from the wrath to come. How
reasonable it is that you should give the Lord
your heart. When he alone can prepare it
for Heaven and qualify it to enjoy him and all
the glories of his kingdom for ever.

2. It is reasonable you should employ those
capacities and powers to the glory of that God
who hath formed them.

He hath formed you with a capacity to know
and love him; to obey and serve him. How
ungrateful and wicked would it be to refuse to
employ this capacity for him who hath formed
it, and in the way and manner he designed.

3. your rational powers can be employed in
no way, to any reasonable purpose, but in the
service of your God, and the duties of religion.

Why has he given you the power of percep-
tion, but to discern his truth? What are so fit
objects of your hatred and aversion as sin and
misery? and your desire as holiness and virtue?
What are so well calculated to raise your admi-
ration and esteem, as the perfections of his na-
ture, the variety, order and beauty of his works,
the excellence and glory of his word? How
can the faculties of your souls, and the mem-
bers and senses of your bodies be employed in
so reasonable a manner as in his service? Yield
then your souls and your bodies to him as a liv-
ing sacrifice, which is your reasonable service.

3. The reasonableness of early piety will fur-
ther appear by considering

The nature of the objects and exercises to
which we are called to give our attention.

This has in part been already considered.—
But it should be very particularly noticed, that
all the objects and exercises to which we are
called to give our attention in religion, are holy,
and just, and good, and consequently, alto-
gether worthy of our first and greatest attention.
But these objects and exercises can never in-
jure in the smallest degree, either our peace,
comfort or usefulness; but on the contrary, they
are the only objects and exercises, which can af-
ford us real pleasure, and prepare us for such en-
joyment as God has made us capable of in time
and eternity.

4. The general influence of early piety on so-
ciety at large, presents it as a most reasonable
thing to remember our Creator in the early part
of life. To behold the rising plants in the vine-
yard of the Lord, growing up as the objects of
his care and love, the subjects of his grace, de-
voting in their best days, their bodies and
souls, their time and talents to the Lord, is not
only a beautiful and delightful sight; but it is that
which discourages vice and encourages virtue.
It tends to the peace, order and happiness
of society. Its influence is felt in families, and
neighborhoods: in the social and public walks of
life; in schools and colleges; in church and state.
It is laying the foundation for such security as
nothing else can afford. It secures the favor,
protection and blessing of God. "Righteousness
exalteth a nation."—"Blessed is the people
whose God is the Lord."

III. How important then is early piety. What
has so general influence on our own happiness
and usefulness? What like this can promote
the honor of God? Surely nothing.—It is em-
phatically the one thing needful; that, with-
out which no soul can be truly happy.—I
make the appeal to your own bosoms my young
friends. Are you happy without religion? Have
you peace? I realize I hear you answering "No.
My mind is like the troubled sea, it cannot rest.
There is no peace to my soul. I am ardent in
my pursuit of happiness, I am panting after en-
joyment, I am turning my attention every way,
and to every object; I am inquiring continually
who will show me any good, every scene in-
vites me, and every object promises me the de-
sired bliss. But alas! all disappoint me. I re-
turn from the pursuit weary and dissatisfied.—
Yes, I am dissatisfied with myself and am strong-
ly tempted to be dissatisfied with my Maker."

Stop—hearken and consider! You have in-
deed cause of dissatisfaction with yourself, for
you have been negligent and ungrateful. You
have forsaken the Lord. You have been hew-
ing out to yourselves broken cisterns which will
hold no water. You have been following lying
vanities that have deceived you. Hearken to
the word of the Lord thy God, who says, return
unto me from whom you have deeply revolted.
If you would know what that peace is which
passeth understanding, if you desire to rejoice
all the day long, if you wish to have songs in
the night, if you wish to have peace like a river
and your happiness to flow like the waves of

the sea, then obey the call of the text. "My son give me thy heart, and let thine eyes observe my ways." Yes, if you have the least spark of desire to glorify God, to live like a reasonable being, to answer the end of your creation, to fill up the measure of your days with usefulness, give your hearts to God first. He will take away the old, sinful, rebellious, uneasy and carnal heart; and he will give you a new heart, and put within you a right spirit. He will give you a heart to love him, and his ways; and then you will be happy. You will delight yourself in the Lord, and he shall give you the desire of your heart. You will love him because he has first loved you. You will desire to know and keep his commandments, and they will not be grievous. From this love of God, will spring love and good will to your fellow creatures. You will desire and pray for their happiness; you will seek their good, and God will make you useful in whatever sphere his providence places you. You will then do honor to him as your parent, you will be grateful to him as your benefactor, you will rejoice in him as your redeemer, and obey and love him as your Ruler and King.

Come then, my dear youthful readers, and make no hesitation, or delay. Your Creator calls you. O what condescending love is this! He might have justly let you go on in your sins which you have chosen, and to the misery you have deserved. But no. He wishes and seeks to make you happy. He is willing to make you his children. He will readily embrace the returning prodigal and give to him the tokens of paternal love. Come then and humble yourselves before his throne, and yield up your sinful hearts to him, saying, "Here, Lord, I give my heart away, 'tis all that I can do." Fear not, he will not turn thee empty away. He will direct thy feet to keep his ways and walk in his testimonies, which lead to everlasting life.

Zion's Herald.

BOSTON: WEDNESDAY, APRIL 28.

ASBURY MISSION.

Extracts from the third annual report of the Missionary Society of the South-Carolina Conference. Feb. 1824. The Missionary Committee present to the Conference a brief Report of the Asbury Mission.

Your Committee regret to state, that the ungracious restriction which was imposed on the missionaries, as reported a year ago, has not yet been removed. They still are interdicted the public worship of God; and yet, they continue to worship—and do so, not very privately, but with whoever may be present on the Sabbath day; as well as with our children every morning and evening. That the Indians, who in every thing else, are so strict to exact compliance with their law, should allow of this; and permit us to constitute a class, and to administer the sacraments, although we had been forbidden to do any thing more than to pray together in a separate chamber—evidence that their feelings do not accord with the sentence of the former council. And that they give such evidence of this, and yet decline to restore formally to the missionaries a free and unlimited exercise of their ministry, proves that they have been moved by no ordinary influence to act against us. To your Committee, however, the direct evidence which has been afforded on this subject, needs no support from inference; and their opinion, formed long since, has been confirmed by the history of the mission for the past year. In the course which they have pursued, no doubts were to be satisfied concerning the author of our wrongs. Assured who he was, and embarrassed only by an apprehension that he who had done so much harm, might do still more, they, in conjunction with the missionaries, attempted for a long time, and by all proper means, to conciliate the opposer; and when, at last, they could no longer hope that forbearance might be availing, the superintendent was advised to send up a memorial to the general government. Such a memorial has been preferred; but we regret that there has not yet been time for an answer.

We rejoice to report to you the progress of a gracious work among our children:—and we do so in the words of the Missionaries themselves. The following is taken from the diary of Brother M'Daniel.

"Oct. 9, 1823. I am much gratified to learn that two girls have covenanted to unite every day in secret prayer in the woods. O that God may bless them!

"16. I learn that the most of the children who stay with us always have taken to secret prayer. Pleading thought, that here, where the savage yell is almost daily heard, and they completely without God in the world, the children are kneeling down in the woods, lifting their tender hearts to heaven for the blessing of God upon them.

"24. This evening after family prayers, and I had retired to my room, I heard weeping and sighing. I went down, and found nearly all the family on their knees, bathed in tears and pleading for mercy. One of the Indian girls afterwards expressed herself as being very happy.

"27. Several of the children have professed to find peace, within a day or two past. This evening while eating our supper, we heard weeping in the girls' room, and upon inquiry, found twelve or fourteen of them were on their knees, praying together, bathed in tears. They continued their prayers and tears until the time of family worship. The concern among the children appears to have commenced with the two girls before mentioned.

"Nov. 16. Lucy Brown was baptized, and by request of her friends, changed her name to Ann Capers. We believe her to be a believer in Christ. She manifests great concern for her friends.

"21. Held our first class meeting, in which a number of the children met.

"Dec. 14. Louisa Counralls was baptized, having the name of M'Kendree added to that of Louisa. She professes to know God in the forgiveness of sins. Our prospect of being useful among this people, increases very much.

"Jan. 10, 1824. This evening in our class meeting we had a precious time: three of the girls profess to find peace with God.

"12. We have had a very melting time in the congregation. Many of the children moun-

ted the strongest desire for the salvation of their souls.

"48. This day our hired black woman was baptized and the Lord's supper administered."

The following extracts are taken from brother Smith's letters to the Superintendent.

Asbury, Jan. 12, 1824.

"It is with pleasure that I inform you that the Lord is carrying on his work among our children. Last Friday night, we had a great time in our class meeting; four of our children were very happy in the love of God. We have now nine, who belong to our society—who meet regularly with us; seven of whom, we hope, are created anew in Christ Jesus. Thus, dear brother, you see that our labor is not in vain in the Lord.—The affection manifested by these children, has so riveted my heart to them, that whenever I shall leave them, it will be like tearing my limbs from me. We have parted with the only child we had with us, in order to serve these. We do not regret it. God has abundantly compensated us, in giving us his children born of his Spirit. I cannot doubt but that He sent us here: to His name be everlasting praise."

Asbury, Feb. 8, 1824.

"The last Tuesday night, we had twenty of our children who, by their request, were admitted into the class meeting. Soon after I began to speak to the class, the power of God came upon us; and the room seemed filled with his presence. Those who knew Christ's voice were happy in his love. A number of the children became deeply affected, and wept aloud. Six of them professed to be delivered from a load of sin; and were very happy—praising and blessing God. No person knowing any thing of the work of God, would doubt after examination, the genuineness of the work among our children. The change in them is too evident to be denied. God I hope will raise up preachers from among them, to preach to the Indians in their own language. Whatever may be my future destiny—wherever I may go—I hope to be thankful to God that I ever saw the Creek Indians."

TO THE EDITOR OF ZION'S HERALD.

DEAR SIR,

Being frequently requested to give some information relative to the work of God, on this circuit, I have at length submitted to the request from a solemn conviction of duty to God, and sense of the obligation that I am under to my brethren for the pleasure and satisfaction I have received through their communications in Zion's Herald. It is truly refreshing to hear from my fathers and brethren in the ministry of Jesus Christ, and abundantly more so to hear of the work of my God in his vineyard. The hearing my appointment in Conference read off to this Circuit, was a sound, which for a moment shocked every native feeling of my heart. The thought of being separated into the mountains of Vermont, nearly two hundred miles from my companion and little ones, was truly painful, and the dearest of earthly ties were forcibly touched. But that word, *My Grace shall be sufficient for thee*, was supporting, and I soon found my heart to yield with resignation. I feel no liberty or inclination to apologize for my want of success, by indirectly implicating or finding fault with my predecessors in the ministry, with a sad and mournful account of the situation of things on the circuit when I came. They have done what, by the help of God, they could. And with my beloved colleague I have been laboring mostly on ground broken up and occupied by faithful predecessors; nor hath the Lord left himself this year without a witness. Although things moved slowly for sometime in the commencement of our labor on the circuit, we are now favored to see more glorious displays of Divine mercy.—Within a short time, about sixty souls in the judgment of charity, have become subjects of awakening and converting grace; forty have been baptised, and about fifty added to the church.—The work of God is now going on in the town of Newbury with power and glory. Among the subjects of this work are those from the age of ten years to the old and grey headed. We shall be able to give more of the particulars shortly.

Yours, in Christ Jesus,

J. W. McKEE.

Vershire, Va. April. 16, 1824.

MISSION TO ST. DOMINGO.

The Rev. Mr. Paul, minister of the African society, in the west part of this city, has lately returned from a mission to St. Domingo, whither he was sent in May last, by the Massachusetts Baptist Missionary Society. The object of his mission was to ascertain what were the views and feelings of the Haytian Government relative to the encouragement of Protestant missionaries. He was well received by President Boyer, and had permission to preach in private houses and halls. He was enjoined however to be cautious and discreet in his ministrations, lest he should excite the prejudices of the uninformed, and occasion disturbances. He distributed a considerable number of Bibles at Port au Prince, and after a residence of about six weeks returned to Cape Haytien, where he remained about three months. At this place a hall was hired, in which he officiated without any molestation during his residence. He was treated with great civility and kindness by the authorities, and received ample evidence that the government was favorable to toleration.—*Christian Register.*

Wesleyan Methodist Missionary Society.—The receipts of this Society for the year ending Dec. 31, 1823, amounted to £35,830 14s. 6d.—Being an increase above the preceding years of more than £4000.

The London Wesleyan Methodist Magazine states, that from several circuits, there are good tidings of increased prosperity, as the result of special visitations of the Holy Spirit. The net increase of the three London circuits is 553.

Extracts from Israel's Advocate. THE JEWS.

The following is taken from a Tract published by the London Society for promoting Christianity among the Jews, and exhibits a state of ignorance and perplexity in relation to the future, which, but to know, is sufficient to prompt every humane and generous person to do something for their recovery. It will be remembered that this is descriptive of the state of the Jews in Europe. Owing to a variety of causes their situation in this country is in some respects improved.

When a Jew dies all the water in the adjoining house is instantly thrown away, and no priest must upon any account, remain in the same or either of the adjoining houses till the corpse is removed. Immediately on his decease the body is stripped and laid upon the floor with clean straw under it, and it remains in that state watched by a Jew, until the ceremony of cleansing is performed; part of which ceremony is, to hold up the body erect, and pour over it three successive ablutions repeating Hebrew sentences of the following import:

"Then will I sprinkle clean water upon you, and you shall be clean from all your filthiness." The Jews do not use coffins, but only four plain boards which are loosely joined together, and the Rabbies say the bottom should only consist of laths in order that the worms may destroy the body so much the sooner. When the body is removed to the place of interment the coffin is opened, and some earth, supposed to have been brought from Jerusalem, is placed under the head in a small bag, or strewn about the body as a preservative; each of the deceased's relations and friends then approach the corpse, holding one of his great toes in each hand, and imploring the deceased to forgive all the offences they have committed against him in his life time and not to report evil against them in the other world; and the nearest relations have their garments rent. When the coffin is placed in the ground, each of the relations throw some earth upon it, and as soon as the grave is filled, they run away as fast as possible lest they should hear the knock of the angel, who is supposed to come and knock upon the coffin, crying wickid! wickid! what is thy name and where is thy name recorded in the scriptures? and if the deceased is not able to answer, to beat him immediately with a hot iron till he break his bones. While the interment is taking place a lamp is lighted in the room in which the deceased died, and a basin of water and a towel are placed there and remain there 30 days from the day of the decease, during which time the men must not shave, and the water must be changed every morning, under a persuasion that the soul of the deceased, now in purgatory, returning to earth each night, and washing itself from the defilements it had contracted when alive, the door of paradise will be opened to it.

When the relations return from a funeral, they sit down upon the floor, and a chair is placed before them, with eggs boiled hard, a little salt and a small loaf, a portion of which is eaten by each of them, in order to break the fast which they are supposed to have kept from the moment of the decease. Ten Jews who have passed the age of 13 repeat prayers for the dead morning and evening, and at the close of these prayers the sons of the deceased, or the nearest relatives, repeat a prayer composed for the purpose, which is to raise the soul one step out of purgatory, and of course to advance him one degree nearer paradise.

Not long since a pamphlet was published under the sanction of the Presiding Rabbi in this country, who promised to defray the expenses of the foregoing superstitions, for those poor Jews who could not afford this debt of piety to their deceased relations—no one condition alone, that such Jews steadily adhered to their opposition and detestation of Christianity.

It is possible that among the wisest part of the Jewish community there are some whose minds are emancipated from these superstitions. But if they arise above such follies, where can they find solid ground to support it.

Truly affecting is the account given of one of their celebrated Rabbies on his death-bed. When Rabbi Johanan Benjazi was sick, his disciples came to visit him; and when he saw them he began to weep. They said to him, Rabbi the light of Israel, the right hand pillow, the strong hammer, wherefore dost thou weep. He answered them, if they were carrying me before a king of flesh and blood, who is here to-day and to-morrow in the grave; who, if he were angry with me his anger could not last forever; if he put me in bondage, that bondage would not be everlasting; and if he condemned me to death, that death would not be eternal; whom I could soothe with words and bribe with riches, yet even in these circumstances I could weep. But now I am going before the King of kings, the only blessed God, who liveth and endureth for ever and ever, who, if he is angry with me his anger will last for ever; if he puts me in bondage his bondage will be everlasting; if he condemns me to death that death will be eternal; whom I cannot soothe with words or bribe with riches; when further, there are before me two ways, the one to hell the other to Paradise, and I know not to which they are carrying me; should I not weep? (Talmud Baracoth, fol. col. 8.)

Who does not long to point the mourning Israelite to "the Lamb of God, which taketh away the sins of the world?"

LONDON JEWS SOCIETY.

The London Jews Society has seventeen missionary agents under its direction.—In Holland, the agent is Rev. A. S. Thelwall, who resides chiefly at Amsterdam. He states that the prejudices of the Jews in that country against Christianity are gradually diminishing. In Germany the society has four agents, the principal of whom is Mr. J. D. Marc, a converted Jew, who resides chiefly at Frankfurt.—The Rev. A. Tholuck, a professor in the University of Berlin, is agent in Prussia. He has established a periodical work in Germany, similar to the Jewish Expositor, and entitled the "Friend of Israel." In Poland the Agent is Rev. Alexander M'Cauley, who is assisted by five others in different parts of the country. The accounts from thence are said to be very encouraging. In Ita-

ly there are two agents, one of whom is the Rev. Geo. Neal, an English clergyman, whose residence at present is Leghorn. In Palestine, the Agent is the Rev. W. B. Lewis. In India, Mr. Michael Sargon, a converted Jew is employed by the Society as a schoolmaster at Cochin.

The Rev. Mr. Tholuck, agent of the Society in Prussia, having spent some time with Count Von der Recke, principal of the Jewish establishment in Germany, states that the Count appears to be excellently fitted for the business in which he is engaged. He takes correct views of the character and wants of those Jews who offer themselves to his protection, and knows how to deal with them accordingly. The Count is decidedly averse to employing the Jews as Missionaries.—*Ch. Reg.*

A JEW CONVERTED IN A PRISON.

Professor Tholuck of Berlin, in giving an account of a missionary journey through the German states, which he undertook last autumn, relates the following interesting anecdote.

In the duchy of Weimar I met a medical gentleman, who has of late excited the public attention in Germany; when a student, he was a decided infidel, and on a certain occasion refused to take an oath, because he did not believe in the existence of a God. Yet being indefatigable in his inquiries after the truth, he attained at length a knowledge of Christ. His whole life from that period was changed; and he became anxious to communicate to others, that which he found so full of comfort to himself. Circumstances, which it may not be necessary to detail, rendered him obnoxious to the civil authorities, and he was confined as a criminal in the goal at Weimar. He was allowed at certain hours, to walk in the prison yard; and during that time, the other prisoners were ordered to withdraw. Here the doctor heard of another medical man, who was confined in an upper room, and an interest was excited in his mind towards his fellow prisoner; whenever he appeared therefore at the window, Dr. — attempted to attract his attention by saluting him, and at length he succeeded. His fellow prisoner one day seeing him with a book in his hand asked him if it was a classic author, and was told that the book was the Confession of St. Augustine; and thus a conversation was introduced about the fathers, in the course of which Dr. — discovered that his fellow-prisoner was a Jew. Upon this he turned the conversation to the subject of genuine Christianity, as the Jew entered upon it with great feeling and interest, the conversation was renewed for several days. But their intercourse being discovered, it was prohibited. Dr. — afterwards contrived to make his way to the door of his awakened fellow-prisoner, and thus conversed with him, until this also was observed, and was prohibited. He then wrote letters which he put into a crevice in the door; and the Jew conveyed his answers in like manner, and thus the subject was discussed. I have myself read these letters, and I must confess that they evince great sensibility of mind, and the genuine marks of spiritual life, with an earnest desire after salvation. The Israelite declares more and more as his letters proceed, his conviction of the truth of Christianity. On one occasion, when Dr. — had experienced a very painful disappointment, his new brother in Christ comforts him by a poem, which clearly marks a mind awakened to heavenly feeling. Great was their grief at parting, when some time afterwards his Christian friend was released from prison.

LAMAISM.

The worshippers of the Grand Lama are supposed to embrace one third of the human family. Grand Lama is a name given to the sovereign pontiff, or High Priest of the Thibetian Tartars. His residence is Pateli, in Thibet, a vast palace on a mountain near the banks of Barumpooter. The Grand Lama is worshipped not only by the Thibetians but various tribes of Tartars who roam over the vast extent of the continent that stretches from the banks of the Wolga to Corea, on the sea of Japan. The more remote Tartars are said to regard him as the Deity himself, and call him "God, the everlasting Father of Heaven." He is believed to be endowed with all knowledge and virtue, though he does not condescend to converse with the greatest monarch of Asia. "He would never deign to pay the least attention to frail mortals, were it not to bestow on them forgiveness of sin, mercy and consolation." He is rarely if ever seen by common worshippers. Those who annually come a thousand miles, with large presents, return highly gratified if they are permitted even partially to see his face. He is visited by the kings of Tartary with rich gifts for his blessing, which he bestows by putting his hand on the top of their heads.

The residence of the Grand Lama is properly an immense pile of temples covering the top of the mountain. Around this there are circles of buildings of superb structure, receding and enlarging as they descend, till they reach the plain. According to Bentick more than 20,000 Lamas reside in these several circles which surround the mountain.

"Every circle is embellished with parallel rows of shady trees, and inhabited by Lamas who dress according to the rank of their respective circles. Those Lamas who reside in the higher circles, possess great wealth and sanctity of character, and to maintain these high pretensions to holiness, they seldom appear before the multitude. We can hardly imagine a scene better calculated to overwhelm the mind of the superstitious worshipper than the ascent of the holy mountain. Every step becomes more and more sacred, and brings him nearer and nearer to his eternal sovereign."

The worshippers of the Grand Lama believe that he never dies, but when the body he inhabits grows infirm and decays, the soul forsakes it and becomes the occupant of the body of some child.

All books printed in the Thibetian language are considered sacred. This circumstance is considered of great importance as an aid to the introduction of Christianity into Thibet and China. As Thibet is the only country that enjoys a free intercourse with China, and as the Emperor and Court look to Thibet for their religion, it is thought that the most practicable

method of introducing Christianity into China will be that of first introducing it into Thibet. In a dissertation lately read before the Society of Inquiry in the Theological Seminary at Andover, the writer suggests the importance of a mission to Thibet. "If the gospel could be introduced into Thibet," says the writer, "it would flow in the deserted channels of Lamaism all over China and Tartary. If a Thibetian mission should be instrumental in the conversion of the Lamas, the Paganism of all Asia would tremble to its foundation."—*Christian Register.*

HAMPSHIRE CHRISTIAN DEPOSITORY.

We have formerly given some account of this Institution. Its design is to promote the objects of benevolent societies by affording a place of deposit and sale of such articles as individuals or the various adjoining towns may be disposed to contribute. Produce and articles of clothing are sent to the depository, and are there sold or sent to a market, and the avails forwarded to such benevolent societies as the donors may direct.

The amount contributed during the past year is estimated at about \$1400. This sum is to be distributed, according to the direction of the donors, amongst nearly all the prominent benevolent societies in the country.

The plan of this institution appears to be well judged, so far as relates to the means of accumulating funds. As articles of all descriptions are received, many now contribute who would not have provided nothing but money was received. In this way the amount of the funds is augmented much beyond what it otherwise would be. And so long as the keeper of the depository is active and faithful, a respectable income may be relied on with considerable certainty.

We observe that the Trustees continue to publish accounts of individual donations. To this we object, as it is operating on the mind in low and unworthy motives, and in this way destroying in a great degree the purity and acceptableness of our benevolence.

The contributions and donations of societies and associations may very properly be published, but not those of individuals; for though it undoubtedly is a means of increasing the funds, by corrupting the motives, it destroys the virtue and acceptableness of the act, and breaks the command,—not to let our left hand know what our right hand doeth.—*Ch. Reg.*

SABBATH SCHOOLS IN BALTIMORE.

The Religious Chronicle contains a very interesting report of the Asbury Sunday School Society of the Methodist Episcopal Church in Baltimore, from which the following facts are selected. In the summer of 1818, an attempt was made, in emulation of the newly awakened zeal of the benevolent in Philadelphia and New-York, to institute Sabbath Schools in Baltimore. But as the idea was generally entertained at that time, that none but professors of religion should act as teachers, and as a sufficient number of that character could not be obtained, the enterprise was relinquished. In the autumn of the same year, the city was blessed with an extraordinary outpouring of the Spirit, many were added to the church, a large proportion of whom were Young Men of intelligence. The only difficulty being now removed, a School was established, and soon became crowded and prosperous. This example was imitated by other denominations of Christians, and gave rise to several Schools in the city. From that period the institution has been extending the sphere of its operations. The number of its Schools is, at present, seven, which are open five hours every sabbath, and where instruction is given to 706 scholars by fifty teachers, most of whom are professors of religion. A benevolent individual made a present of a lot of land; and through the exertions of several others, a brick School House has been erected, capable of accommodating 120 scholars, which is rented during the week for a day school. The Society have several libraries for the use of the Schools, containing in all 6 or 700 volumes. These are distributed among the boys once in two weeks, and have been perused by them and their parents in many instances with much profit. At the last session of the Legislature of Maryland, the Society applied for an act of incorporation, which was promptly granted.

In regard to their success, the Society state that between 30 and 40 of their scholars have embraced religion, and now constitute some of their best teachers, and that several of the original teachers have since entered the ministry. The intellectual as well as the moral character of the pupils has greatly improved. Many who entered the Schools entirely ignorant of the alphabet, remained until they could read the word of God with fluency. The whole number of boys who have enjoyed the benefits exceeds two thousand. It is impossible to calculate the amount of good which will result from this institution.

Perhaps there is no duty in which Christians are more deficient than that of searching out the abodes of poverty and vice, and persuading parents who occupy them to send their children to these nurseries of all that is excellent, to be trained up for respectability and usefulness in this world, and for honor and glory, and immortality in the world to come. The charity, which brings these young immortals under the influence of Sabbath School instruction, will not lose its reward; and the history of those noble institutions affords much reason to believe it will cover a multitude of sins. But this is not enough. As often as they desert the School, which it is to be expected they will sometimes do, they must be sought out, and allured, and persuaded to return. And then they must go from School to the house of God, where the lessons of the teachers will be enforced from the pulpit, and where the solemnity of the occasion will deepen their impressions, and inspire them with reverence for the word and character of their Maker.—*Family Visitor.*

We are happy to learn that the Rev. Mr. Summerfield has arrived in New-York, from Europe, and that his health is much improved.

New-York Religious Tract Society. On Thursday evening, the 15th inst. this society held its twelfth annual meeting. Receipts into the treasury during the past year, were to the amount of \$2279, of which sum \$461 were from the Female Branch. Expenditures during the same year, were \$2269. The whole number of tracts sold and gratuitously distributed since the last anniversary, 171,397, and the whole number printed 254,500.

Two thousand French and one thousand Spanish tracts have been transmitted to his Excellency the President of Hayti, who has manifested disposition to encourage this method of enlightening his subjects—Many tracts have also been sent to the West Indies and South America for distribution. Measures have also been adopted for supplying vessels regularly with tracts which have in no part, been accomplished, and the board expected to be able during the ensuing year to carry the plan fully into effect. Fifteen thousand English, French and Spanish were committed to the care of Messrs. Goodale and Bird, missionaries to Palestine. *N. Y. Observer.*

We learn by the last Annual Report of the Missionary Society of the South-Carolina Methodist Conference, that the cent contributions alone for the past year, amount to 941 dollars 42 cents.

NOTICE.

The local preachers of Boston district are hereby notified that the annual district conference will be held at Cambridge, (Lechmere Point,) June 10th commencing at 8 o'clock A.M. *E. HYDE, P. Elder.*

LITERARY AND SCIENTIFIC.

South Carolina.—The law against duelling has been amended so as to admit the seconds and spectators as witnesses in prosecutions of the principal. The public mind has been much excited by one of these honorable murders! and it is said that the eloquent and well timed discourse, delivered by the Rev. Mr. Henry, had considerable effect in procuring this salutary law.

Among the appropriations for this year, we find,—for the president of the South Carolina College \$3000; tutors \$1000 each; librarian of the college \$400; for the purchase of books for the college \$5000. These would seem to be liberal rewards. We should infer, indeed, from occasional glances at the newspapers of this section of the Union, that all subjects connected with religion and education, are treated with that liberal consideration, which is always its best reward.—*Port Folio.*

South Carolina College.—The number of students in this institution, is 108.

A Natural Curiosity.—The following account of a "Rocking stone," has been furnished us by a much respected and highly esteemed friend, in Halifax, N. S. A short time since, we published a description of a similar one in Roxbury, but to use the words of our correspondent, "this is far more astonishing," and we doubt not but that it will be read with interest, by the generality of our patrons.

I am fully convinced that Nova Scotia would be found possessed of as great a proportion of Natural Curiosities as any part of the continent of America, were it adequately explored: but few even of what have been discovered, have we on record; and even to our own inhabitants, have no doubt but that "the half has not been told." It is no less true than singular, that we often receive the first information of such curiosities as have been discovered in this province, from strangers—or in other countries. It was at all events the case with myself, in relation to the "ROCKING STONE," whose existence I first heard of from a gentleman in the United States, who had inspected it with much admiration and astonishment.

A few days since, accompanied by a friend, I resolved to be personally satisfied of the existence and bulk of this "wonder of nature." We rode to Spryfield (the distance to which is probably six miles) and there left our gig. Following a foot path which led past the side of a small lake, we struck into the woods; and after walking about three quarters of a mile, and pursuing the directions we had received, we came to the spot. Its most interesting appearance is at first perceiving it.

It stands upon a flat stone, the surface of which is level with the ground. The rocking is effected by the aid of a short lever, and may be set in motion by a child of twelve years of age.—Although it is very difficult to attain the summit, yet we succeeded, and felt very sensibly the rocking as we walked to and fro upon it. We examined it very minutely, and discovered this vast body to move upon a pivot in the centre of about 12 inches by 6, and a slight rest at the north end. The quality of the Rock is granite, but apparently some what porous. After rocking, and inspecting this wonderful stone some time, we proceeded to measure its size, which we found to be as follows:—20 feet in length—14 feet in breadth—9 feet thick, and the circumference 74 feet. Its motion is from E. N. E. to W. S. W. The place where the rock is situated is rather pleasant, being a plain, with the ground a little undulatory; and from its summit is presented to your view a beautiful lake, at one side stretching serpentine through the bushes. It is worthy of remark that comparatively few stones appear in the neighborhood of the rocking stone, and these quite small: so that no one can suppose it could have become disengaged from any large body of rock. It is truly astonishing, and clearly evidences the skill and power of an Almighty hand! I broke off a piece, for the purpose of ascertaining its weight, by which to form some idea of the number of tons contained in this rock. The following is a crude statement of the result: Its length being 3 1-2 inches—its breadth 2 1-4 inches—its thickness 2 1-4 inches, made 18 solid inches—and it weighed 1 1-2 lb. The rocking stone containing 2520 solid feet, makes its weight to be one hundred and sixty two tons. *J. L. S.*

From the New England Farmer.

Good Beer.—The season of the year has now arrived, in which beer of the superlative degree

will be quite a luxury, and almost one of the necessities of life. We have seen many recipes for making beer, but none which we think quite equal to the following—taking into consideration the cheapness, and simplicity in making, and excellence of beverage when produced. It was furnished by a friend, who can have no other motive in the communication than what arises from a laudable wish to benefit his fellow creatures.

A Recipe for making Beer.—Boil 10 ounces of Hops in three pails and a half of water one hour, or until the leaves settle at the bottom of the kettle. Then strain it into a 20 gallon cask, in which must first be put 6 quarts and one pint of good thick molasses. Fill it up with cold water. Add one pint of brewer's yeast. Roll it over, and shake it well.—Let it remain in the cellar 24 hours with the bung out, after which it must be bunged tight, and in one week it will be fit for use. If bottled, it will very much improve.

Origin of English Newspapers.—In Miss Lucy Aikin's Memoirs of the Court of Queen Elizabeth, vol. ii. p. 235, speaking of the Spanish Armada, in 1588, she says, "The interest in public events excited in every class by the threatened invasion of Spain, gave rise to the introduction of one of the most important inventions of social life; that of Newspapers." Previously to this period, all articles of intelligence had been circulated in manuscript; and all political remarks, which the government had found itself interested in addressing to the people, had issued from the press in the shape of pamphlets; of which many had been composed during the administration of Burleigh, either by himself, or immediately under his direction. But the peculiar convenience at such a juncture, of uniting these two objects in a periodical publication, having suggested itself to the ministry, there appeared, sometime in the month of April, 1588, the first number of *The English Mercury*; a paper resembling the present London Gazette; since No. 50, the earliest specimen of the work now extant, is dated July 23, of the same year. This interesting relic is preserved in British Museum.

GENERAL INTELLIGENCE.

Massacre of Indians.—The *Indian Gazette* of March 30, gives the particulars of a horrid transaction that occurred within thirty-five miles of Indianapolis. It seems that a party of Indians, ten in number, consisting of three men, three women, two girls and two boys, had encamped near Fall Creek, in Madison county, for the purpose of hunting. "On Monday, the 22d inst. a party of five white men and two boys went to the camp and decoyed the three men away, for the ostensible purpose of assisting them to hunt some cattle. After they had gone some distance from the camp, two of the Indians were shot dead;—the third made his escape, badly wounded. In the evening of the same day, the same party returned to the camp, and after making some professions of friendship, murdered the whole of the women and children. Their bodies were most shockingly mangled, for the purpose of producing an impression that it was the work of Indians and thrown into a hole of water, occasioned by the falling of a tree. One of the men killed one of the children by taking it by the heels and beating its brains out against a tree. On Tuesday the place was visited by a party of men, when one of the women was found still alive, but she died on the evening of the next day." The murderers stripped the bodies of the Indians, and took away their property, consisting of guns, skins, furs, &c. but we are happy to learn that they have all been arrested, and made a confession of their guilt. The families in the neighborhood of this transaction had removed, to avoid the retaliatory vengeance of the Indians.

SMYRNA, February 6.

The new Russian Consul General or Envoy, M. Mensaky, arrived at Constantinople in January. Letters from that city mention his having been received with distinguished honors; was the bearer of tidings that all the differences between the two Imperial Courts were amicably adjusted; and that a high personage would be sent by Russia to the Porto in the Spring, as Ambassador Extraordinary. It is added, that the diplomatic intercourse between Persia and Turkey had been re-established. The papers also add, that in consequence of the arrival of the Russian envoy, the Greek merchant, Danesio, who had been sent into exile, as the Broker of Russia, had been set at liberty.

Accounts from Archipelago inform, that the Greek Prince Mavrocordato remained at Missolonghi, organizing the troops; and that a very rich and distinguished Philhellenian (friend of the Greeks) was residing there, and was actively aiding the cause.—That the Turkish garrison of Patras was suffering great deprivations, and was disposed to capitulate; and that the Grecian chiefs Ulysses and Deliyani were charged with the negotiation.—That the Greeks occupied the greater part of the island of Negropont.—That the Turks held the fortress of Negropont and Caristo; but that the latter was much afflicted with the plague; and expectations were entertained that the garrison would be compelled to surrender.—That the Greeks were highly elated with the expectation of the early recognition of their Independence by the European powers; but that divisions still continued between the Greek Executive and Legislative Chiefs. These are mentioned as Greek island reports.

The news from Candia, in these papers, are all in favor of the Turks. They say the Greeks never appear before the Turks, and that the ruin of the former is inevitable.

A reinforcement of 5000 Turkish auxiliaries, from Egypt, was said to have arrived at Suda, in January, commanded by a son of the Viceroy, who was to proceed with the expedition to Patras, to raise the siege of this fortress, which was strongly pressed by the Greeks.

A Greek Gazette has been established at Missolonghi, and is much sought after in Europe.—The printing materials were sent from England; and Lord Byron is considered as a contributor to the journal.

Letters and advices from Turkey all agree, and the Sultan was taking the most efficient measures to send a powerful expedition to the Morea: that the utmost activity prevailed in the dock yards in fitting out frigates and smaller vessels; that foreign sailors had been shipped to

assist in their navigation; and that an army of 80,000 Turks would enter the Morea before Summer.

From England.—Files to the 12th of March, have been received.

Spain has refused to accept the proposition of England to acknowledge the Independence of the South American States; and Ferdinand appeared obstinately bent on their subjugation. It was said Mr. Canning would not agitate the question of their acknowledgment until after the Easter recess.

The elections in France, as we anticipated, has resulted in a large augmentation of the Ministerial majority. America's old friend, Lafayette has gained an exemption from the cares of legislation. It is hoped he will leave the *Ultras* to manage their affairs in their own way, and immediately honor his real friends with a visit.

Aspect of the times.—The by-gone year has been one of triumph to Despotism, and of discomfiture and despondency to the cause of Freedom. It is in vain to mince the matter; the year 1823 is one which should be marked black in the Calendar, as it relates to Liberty and the improvement of mankind.

In casting the eye over the events which marked its progress, the affairs of Spain stand engrossingly prominent. Since this time, last year, a state of constitutional freedom and progressive advancement has been crushed, and black, blind, naked Tyranny re-established in its room. The dawn which had broken and brightened over Spain and its fortunes—which promised to shed that light on them which has long beamed on most of the other countries of the civilized world, has been overcast and destroyed by the deep clouds of bigotry and oppression—not dark alone, but pregnant with every foul and blighted evil. *London Examiner.*

The London Provident Institution received the last week in January £6219 sterling—owing to the high price of stocks; but the same money was probably invested in its funds; for it is there, we believe, the British Savings Banks have their capitals. Every body is interested in the funds, and therefore in the support of the Government, from the peer almost to the pauper.

The British government has advertised for 2000 tons St. Petersburg, 1500 of Riga, and 1000 of *Chikan or Italian Hemp*. Russia is no longer to have the exclusive supply of Hemp for the British Navy. Hereafter it will be procured partly from America.

Native Gold.—The lump of North Carolina Gold, (says the N. Y. American) which was left with Dr. Mitchell for inspection, is now at the shop of Mr. Ladd, watchmaker, No. 39, Wall-street, where the curious may see it. It is, as far as we recollect, the most remarkable specimen for size and apparent purity that we have ever seen.

Mr. Bowditch, the African traveller, died on the river Gambia, Jan. 10, of a fever, occasioned by exposing himself to the chill of the evening, in making astronomical observations, after being exposed to the heat of the sun during the day. He has left a widow, who had accompanied him to Africa, and three young children.

A French schooner was blown up near Cape Mount, Africa, on the 23d November, with all her crew, about 28 in number, and ten slave dealers, all of whom lost their lives. Only one person on board was saved, who states that the captain threw some burning spirits from his finger, which accidentally fell into a barrel of gunpowder.

New Type Foundry.—We learn that a new Type Foundry is about to be established in Congress street, in this city, by an association, and under the immediate superintendence of Mr. Edward Haskell, who we understand has just procured from Philadelphia and New York, extensive apparatus, of the newest and handsomest style.—It is expected to go into operation in two weeks.—*D. Ad.*

New Banking House.—The removal of the old buildings from the site in State street, on which the new Banking House of the United States Branch Bank in this city, is to be erected, has commenced. We have seen a model of the new edifice, by Mr. Willard. It is worthy of his talent. The Portico is to be Grecian; and the whole of Chelmsford granite. It will form a handsome addition to one of our handsomest streets.

The new U. S. Branch Bank Banking House, erected in Wall street, New York, was occupied last week. The office of this Institution in Connecticut has been removed from Middletown to Hartford.

The Tariff Bill.—The Washington letters express strong confidence, that the Senate will postpone the Tariff bill indefinitely. No bill so detrimental to one of the most essential interests of the nation ought to become a law with so lean a plurality as five votes out of two hundred and nine.

The liberal town of Providence has authorized the Board of Health, at the expense of the town, to cause a General Vaccination of all the inhabitants who wish it.

The Hon. Stephen Van Rensselaer has been appointed President of the Board of Canal Commissioners, New York, vice, Hon. De Witt Clinton.

A young medical student has been convicted at Worcester, during the present session of the Supreme Court, for disintering a dead body.—He was sentenced to two months' imprisonment, and to pay costs, amounting to about \$250.

By an official statement, it appears that the deposits, including interest, in the Philadelphia Saving Fund, amount to \$331,855.89.

Another Steam-boat Accident.—Late Baltimore papers announce a distressing accident having occurred to the steam-boat *Eagle*, Capt. Weems, in her first trip from Annapolis to that city. In the evening, when off North Point, her boiler burst, killed one passenger, name unknown, and scalded four others, among whom was H. M. Murray, Esq. an attorney at law of Baltimore; the latter but slightly. The captain and all the crew were more or less injured; and only three of the passengers escaped unhurt. A son of the captain was blown through the cabin skylight, and yet without serious injury. The *Eagle* was set on fire, but it was soon extinguished. The *Constitution* steam-boat, Robinson, spoke the *Eagle* in her distress, was immediately put about, offered every relief, and towed the disabled boat into Baltimore. The hull of the boat was not essentially injured, but the machinery considerably. Four of the passengers have returned public thanks to Capt. Robinson for his kindness and prompt attention.

The *Eagle* had cast iron heads in her boiler. Capt. R. is of opinion, if no vessel had gone to the relief of the *Eagle*, she would have been burnt to the water's edge, and every soul on board must have perished. The wind was blowing hard at the time, and the *Eagle* was a complete wreck below deck. The soldier was killed in the forward cabin.

A letter from Gibraltar, dated March 1st, says, "We see that you are overflowing with Greek sympathy. Be assured, that the present race are not of the stock of Epaminondas or Aristides; or rather, not as they are described to us by their historians. An independent Greek vessel has arrived here, being the first that has sailed so far since they declared themselves independent of the Turks."

A Spanish Squadron, composed of a frigate, a sloop of war, a brig and a schooner, has sailed from Havana, in search of the Colombian squadron, which lately captured the Spanish Corvette *Ceres*, off Cuba. Late Havana papers, alluding to this capture, make no mention of the capture of any merchantmen by the Colombians; but that the *Ceres* having been ordered from Matanzas to Havana, was met by the *Bolivar*, &c. engaged and taken on her passage.

CONGRESS.

In the Senate on the 21st. leave was refused the Committee on Commerce and Manufactures to sit on the Tariff bill during the sittings of the Senate. An anti tariff symptom!

The resolution directing the Committee on Finance to inquire what effect the Tariff would have on the Revenue, was negatived, and a motion to unite that Committee with the committee on Manufactures, on the Tariff Bill, was withdrawn.—Tariff symptoms!

A memorial against the Tariff was presented from the Chamber of Commerce of New-Haven.

A joint committee was appointed to report what measures are necessary to be acted upon the present Session.

In the House, on the 21st inst. a bill to allow bounty vessels to be employed in the Cod Fishery in certain cases, was read twice.

Mr. McDuffie moved to furnish the President with a copy of Mr. Edwards' memorial against Mr. Crawford. At the request of Mr. Webster, this motion was laid on the table till the next day. Mr. W. said the committee would have no time to make progress in the investigation at the present session.

The Resolution for an adjournment of Congress, May 15, was referred to the committee on the public business necessary to be transacted. Mr. Allen said when members had a salary instead of a per diem allowance, they adjourned early.

The bill appropriating \$800,000, for the completion and erection of Fortifications for the protection of our country and countrymen in case of war, was passed. This bill appropriates \$50,000 for a fort at Narraganset Bay.

A motion to take up the bill to provide ten small vessels for the Navy, was negatived by a majority of 2.

Alderman Watson is elected Mayor of Philadelphia, in the place of Robert Wharton, resigned.

At a meeting of the Proprietors of the Federal street Church, held in the Vestry in Berry street, on Wednesday evening, a motion was made and passed with great unanimity, to invite Mr. Ezra Stiles Gannett, of Cambridge, to settle as colleague pastor to the Rev. Dr. Channing.

The Ex-Presidents Jefferson and Madison, lately attended a meeting of the Visitors of the University of Virginia.

It is rumored that Mr. Wirt will resign, and Mr. Clay receive the appointment of Attorney General.

New Church.—At Philadelphia \$40,000 have been given for a lot of land to build another Roman Catholic Church in that city.

TO AGENTS, &c.

We have received from many of our agents, money enclosed in letters without the names of those for whom it was paid; but with orders like this, "credit it to me for my subscribers." This is not only perplexing, but renders it impossible to keep our books intelligible; for names are often sent in from the preachers, by private individuals—in that case we have no criterion to go by, as we have no account open with the agents, and no letters, (when names are sent in this way,) to refer to. To remedy this, we have to request all our agents when they remit money, to remit likewise the names and amount paid by those for whom it is forwarded.

We have also experienced some losses by having money sent through the post-office. It is our wish, therefore, that there be no more forwarded through that medium, unless it be from some single subscriber, who has no other way to make remittances. In that case, by his enclosed

ing it in the presence of the post-master, or informing him that there is money in it, we will hold ourselves responsible. There are often means of private conveyance, and by the subscribers paying their subscriptions over to the preachers, in season, we have no doubt they will find an early opportunity of forwarding it.—All the regular preachers are authorized to receive money and give their receipt therefor. Those who have an opportunity to send by vessels, can put the money into the hands of the captain and take his receipt for the same—this will prevent losses.

Agents who have sent money without sending the names of those who paid it, will confer a favor by forwarding the names, together with the amount paid, by the first convenient opportunity.

BIRTHS, &c.

In this city, Mr. John Bumstead to Miss Sarah Gore daughter of Samuel G. Esq.—Mr. John Dorr, of Wisconsin, to Miss Mary Ann Allen.
At Providence, Mr. Benjamin Gridley, of this city, to Miss Ruth Chandler.
At Salem, Mr. Peter Lander, to Miss Hannah A. Francis.
At Charlestown, Mr. John Waterhouse, to Miss Mary Trask.
At Dorchester, Mr. Elijah S. Dunbar to Miss Sarah K. Hobart.
In New Bedford, Capt. Jonathan Howland, to Miss Elizabeth Taber.
In Norwich, Conn. Col. Samuel Tyler to Miss Hannah Vail.

DIED,

In this city, Mr. Edward Sennet, aged 26.—M. Sully Maria P. Welsh, 39.—Mr. Samuel Boyden, 40.—Mrs. Milla Draper, 67.—Mary A. Elwood, child of Mr. Theodore E. S.—Mrs. Abigail Millet, 36.—Miss Martha H. Withington, 9.—Mr. John Jonah, 53.
In Salem, Capt. Joseph Turell, 38.
In Sherburne, Mrs. Elizabeth, wife of Mr. Samuel Clark, 67.
In Salem, N. H. Mr. John Merrill, a revolutionary veteran, 78.
In Sanford, Me. Deacon James Carey, 87.
In Kentucky, Thomas Snaughder, a native of Poland, aged one hundred and five years. He served in the army in Poland, as one of the King's guard; and came to America with the gallant Count Pulaski, and was engaged in several actions under him.

MARINE INTELLIGENCE.

PORT OF BOSTON—1824.

ARRIVED SINCE OUR LAST.

WEDNESDAY—Ship Amethyst, Bussey, Liverpool, 37; brigs Hesper, Nichols, N. Orleans; Levant, Wood, do.; Ferox, Stone, Mobile; Neptune, Picket, Lisbon; Hero, Beale, St. Croix; Otter, Bailey, Mayaguez; Maine, Harding, Charleston; schs. Almia, Rice, St. Croix; Philanda, Jenkins, Ocracoke; Britta, Wright, Balt.; Chatham, Small; Fornax, Hucksins, and Reaper, Percival, from do.; Henry, Claurhill, Hartford; Leo, Chase, Havana; Mary Cook, Ryder, Marigallante; First Attempt, Atkins, Petersburg; Joseph, Thomas, Phila.; Catherine, Colburn, St. Pierre; Zeno, Easter, Richmond; Pilgrim, Soule, Fredericksburg; Rebecca, Robinson, Bristol, R. I.; Hero, Barns, St. Pierre; sloop Gen. Brown, Atwood, Phila.; Mechanic, Basset, N. York; Pacific, do. and Scourge, Bridgeport; Manilla, Sturgess, N. York; Only Daughter, Science, Hercules, Hartford; Hybla, Wright, Balt.; Experiment, Hayden, Nantucket; Adeline, Bacon, Norwich; steam boat, Patent, Portland.

THURSDAY—Brigs Herald, Waterman, Smyrna; Diomedee, Harris, Demarara; schs. Willow, Barker, Halifax; White Oak, Hammond, Alexandria; New-Hope, Chase, Winton, N. C.; Jane, Chandler, Phila.; Boston, Bath; Telegraph, Wiscasset; Emit, Covington, St. Croix; sloop Koret, Collis, N. Haven; Maine, Portland.

FRIDAY—Brig Glide, Soule, Liverpool, 38; ship Opelia, Haskell, St. Ubes, 35; brigs Ocean, Weeks, Rochelle, 34; Garnet, Burgess, do.; schs. Laban, Taylor, Fayal; Geo. Henry, Lakin, Halifax.

SATURDAY—brig Ultima, Knapp, Tobago, 19 days.

SUNDAY—Schs. B. Franklin, Wing, Phila.; Boston, Shackford, Eastport; sloop Milton, Hebart, Georgetown, S. C.

MONDAY—Brig Clarion, Bodfish, St. Johns, P. R. Monroe, Burgess, Trinidad, Cuba; Boston, Lincoln, Wilmington; schs. Gov. Brooks, Hoves, Charleston; Welcome Return, Nickerson, Balt.; brig Hero, Miller, Surinam; Sch. Eliza, Foster, Trinidad, Cuba; brig Juno, Hodge, Surinam; sch. Celer, Wadsworth, Marigallante; Belvidere, Jordan, Alexandria; Lep, Perry, do.; Union, Smith, N. York; Three Brothers, Hagie, Carthagen; brig Washington, Robinson, Wilmington.

CLEARED SINCE OUR LAST.

WEDNESDAY—Ships Canton, Packet, Bowditch; Bourbon; Saco, Brigham, Bremen; schs. Ann Roshan, Manchester, Norfolk; Leander, Nickerson, Balt.; sloop James, Steel, Hartford.

THURSDAY—Ship Reconstitution, Hammond, Gibraltar; brig Orestes, Kennebunk; schs. Washington, Sprague, Halifax; Regulator, Luce, Phila.; Cygnet, Frankfort; Equal, Fredericksburg.

FRIDAY—Brigs Oak, Pelham, Biboa and Rochelle; James & Isabella, Powers, Smyrna; Jane, Davis, Portland.

FANCY JOB PRINTING.

MOORE & PROWSE,

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No. 72, MARKET-STREET.....BOSTON.

[Entrance two doors from Court-St.]

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CARDS.....SHOP BILLS.....RECEIPTS.....BANK CHECKS.....NOTES.....CIRCULARS.....CATALOGUES.....HAND BILLS, &c. &c.

M. & P. gratefully acknowledge the liberal encouragement they have received since their commencement in business, and hope, by punctuality and strict attention, to merit a continuance of favors.

MR. MAFFITT'S SERMON.

THE SERMON delivered at the Dedication of the new Methodist Chapel in Nantucket, by the Rev. JOHN N. MAFFITT, is ready for sale at the Office of Zion's Herald. Price 12 1-2 cents.

THE HERALD'S HARP.



MOONLIGHT.

Bright shines the moon on the mountain's brow,
Bright o'er the wavy sea she gleams;
Bright shines the moon—but brighter Thou
Who cloth'st the moon with all her beams.

O shine on me, thou holy Sun!
With healing in thy wings arise,
And bid the night of grief begone,
And dry the tear drop from mine eyes.

I cannot, will not comfort feel,
Whilst thou dost hide thyself, afar;
Come, Saviour, come, thyself reveal,
Rise, Day-spring, rise, my Morning Star.

Rise on this cheerless heart of mine,
And let me now thy glory see—
And bid me rise—and bid me shine,
The child of happiness and Thee!

Lord. Meth. Mag.

THE PALMER'S HYMN.

The following beautiful lines are from the pen of the "Etlick Shepherd." They are designed to represent the morning prayer of a maniac who voluntarily become an outcast of the desert.

Lauded be thy name for ever,
Thou of life the guard and giver,
Thou canst guard thy creatures sleeping,
Heal the heart long broke with weeping.

God of stillness and of motion,
Of the rainbow and the ocean,
Of the mountain, rock and river,
Blessed be thy name for ever.

I have seen thy wondrous might,
Thro' the shadows of the night,
Thou who slumb'rest not nor sleepest,
Blest are they thou kindly keepest.

God of evening's yellow ray,
God of yonder dawning day;
That rises from the distance sea,
Like breathings of eternity.

Thine the flaming spheres of light,
Thine the darkness of the night,
Thine are all the gems of even
God of angels! God of Heaven;

God of life that fade shall never!
Glory to thy name for ever!

Madon of the Moor.

MINISTERS' MONITOR.

"My brethren, every minister ought to lay out all his faculties in doing good to his people; and for this purpose to give heed to his conversation, as ministers should always be marked with gravity, modesty and piety. By this we should show we are men of God upon earth, and a different class from the generality of mankind. The mouth of a minister of the gospel, to use the language of holy writ, should be a sharp sword, and his words polished shafts, used on all occasions in the service of his Master, and never be allowed to contract rust by being seldom employed. What then shall we say of those ministers who seldom have any thing serious, edifying, or heavenly, in their ordinary conversation? Ah! what irreparable opportunities do they let go; what precious moments do they lose in trifling! How do they know but a well timed word might be blessed as the means of saving a soul? A word in season, how good it is! How do they know but their private labors might be more useful than their public discourses? Speaking to men privately, separately, and suitably to their various circumstances and conditions in life, may produce happier effects than either they or the speaker anticipated. In our public ministrations, my brethren, men often come to hear us on their guard. But in familiar discourse this guard is thrown off; the harness is, as it were, drawn aside, and the access to the heart is open.—Besides, they want that life and energy, that address and intonation, which always attend a private conference.—Hence, we find our Saviour, though he spoke as never man did, making converts much oftener by his private conversation than by his public teaching. To imitate his example in this respect, is a most promising way of doing good. Enemies themselves bear witness to its influence. 'Thou hast done more harm, said once a lord chancellor of England to a faithful minister, thou hast done more harm by thy private exhortations in prison than thou didst by thy public preaching before thou wast put in.'—Smith's Lectures.

FROM JESSE'S SERMONS.

The manner in which a clergyman should preach the word of God.

His address should be simple, affectionate, and grave; his matter solid, his method clear, his expressions chaste and select, neither soaring to a false sublimity, nor sinking to a mean familiarity. He should speak so plainly, that the most ignorant may understand; so seriously, that the most careless may feel; so rationally, that the most fastidious may have no room to cavil; and yet so spiritually, that the most pious may be provided with the bread of life. It is not enough that his flock be taught to know what is true, and exhorted to practise what is right. The heart must be addressed, and the affections must be awakened, or no effectual progress will be made. For all knowledge will be sterile, and all performances unprofitable, unless affection interpose, to give vitality to the one, and sterling value to the other. To preach thus, it may be imagined, requires a rare assemblage of qualifications. And, indeed, it would be so, were any but Christianity the subject. But the word of God both furnishes a perfect model, and when

impressed by the spirit of God, gives its devoted student a power, which no natural talent, no secular study, no familiarity with the masters of human eloquence, ever did, or ever could confer. He, that with a well-prepared heart, and rightly harmonized affections, drinks in the divine wisdom of our Lord's discourses, will almost infallibly attain a ready, unlabored fluency of religious sentiment, which can hardly fail to awaken, to convince, to animate, to influence his hearers. And, if he wish to enliven his discourse with irreproachable beauties, both of thought and diction, he can enlist in the service of evangelic truth, the sublimity of Isaiah, the pathetic tenderness of Jeremiah, the deep-toned energy of Job, and the varied excellencies of the sweet Psalmist of Israel. Nor, be it deemed enthusiasm to say that fervent prayer will make a more impressive preacher than all the rules of rhetoric; and that he, who speaks what he doth know, and testifies what he doth feel, as in the presence of his gracious God, will win more souls to heaven, than if he wielded at will the eloquence of men and angels.

YOUTH'S DEPARTMENT.

JUVENILE EXPOSITOR.—NO. 28.

Search the Scriptures.—John v. 39. There is no exercise for a youthful mind which can be so pleasing and profitable, if attended to with seriousness and diligence, as the study of the scriptures. Young Timothy was trained up from his childhood in this duty. Jerome writing to Loeta, says, instead of gems and silk, let your young daughter be enamored with the holy scriptures; wherein not gold, nor skins, nor Babylonish embroideries, but a correct and beautiful variety, producing faith, will recommend itself. Let her learn the Psalter, and be entertained with those songs, then be instructed unto life by the Proverbs of Solomon. Let her learn from Ecclesiastes to despise the vanity of worldly things. Let her transcribe from Job the practice of patience and virtue. Let her pass then to the gospels, and never let them be out of her hands; and then imbibe with all the faculties of her mind the Acts of the Apostles, and Epistles.

When she has enriched the store-house of her breast with these treasures, let her learn the prophets, the books of Moses, Joshua and Judges, the books of Kings and Chronicles, of Ezra, and Esther, and lastly of Canticles. The book of Revelation has many mysteries, but its excellency is above all praise. Mr. Simpson, from whom the above is taken, says, "various instances might be produced of persons, who, when they approach the close of life, bitterly lamented the neglect of the sacred volume. And numerous are the examples of persons in all ages, who have spent much of their time in perusing that sacred book. Eusebius says of Origen, that he was made to learn the scriptures, before he was set to the study of the liberal arts and polite learning. And Eusebius himself was first taught the holy scriptures that he could repeat the Old Testament without book. Gregory gives an instance of a poor man at Rome, who, though he knows not a letter in the book, yet purchasing a Bible, and entertaining religious people, he prevailed with them to read it continually to him, by which means he perfectly learned the holy scriptures. There is yet a more astonishing instance given by Eusebius, of a blind man called John, who had so happy a memory that he could repeat any part of the Bible as readily as others could read it, and he sometimes supplied the office of reader in the church, and he did this to so great perfection, that many thought him to be actually reading, till they were otherwise informed. Queen Elizabeth, speaking of her own conduct, saith, 'I walk many times in the pleasant fields of the holy scriptures, where I pluck up the goodly herbs of sentences; and lay them up in the high seat of the memory, so that having tasted the sweetness, I may the less perceive the bitterness of this miserable life.' Susanna, Countess of Suffolk, for the last seven years of her life, read the holy scriptures over twice every year. I will conclude this number in the words of Erasmus.

I would desire that all women should read the gospel and the epistles of Paul. I would to God the ploughman would sing a text of scripture at his plough, and that the weaver at his loom would thus drive away the tediousness of time. I would the way-faring man with this pastime, would expel the weariness of his journey. And I would in short that all communication of the Christian should be the holy scriptures.

THE SAILOR'S FRIEND.

HOME:

Or a Short Account of, Charles Grafton.
(Continued from our last.)

We left New-York at the close of April; and on the 20th of May, were in the river Mersey. Not a day, nor, I can safely say, for many hours together—was the image of the venerable, distressed farmer and his wife, absent from my mind; and inconsiderate as I could not but sometimes think that I had been in a waking in these parents even a hope, that I might bring their child to them, I resolved not to enter a port, nor to visit a vessel, without inquiring for him. To seek for a sailor, without even knowing to which quarter of the globe he had sailed, seems, indeed, an enterprise almost as desperate, as to attempt to take up the exact drop which we have seen fall into the water. But I had given my word, and was determined to be faithful to it. Was it chance then, or was it Providence? I am not disposed to quarrel about words; but when I accomplish an important object, and especially when I have many times secretly looked to God, with the hope that I should not be disappointed, I have felt, what all the reasonings of the world could not disprove to me, that to God I owed my happiness, and that He had a claim to my best gratitude. A ship arrived from Holland only the day before I was ready to sail, and I took the earliest opportunity of making my last application. For a moment, my happiness was complete. The first person whom I saw was Charles Grafton. It is possible, under other circumstances, that I might not have known him. But the habit

which I had acquired of thinking of him, with his resemblance of his father, whose countenance I can never forget, made me instantly remember him. "Have I found you?" said I. But recollecting that my first business was with the Captain, I immediately inquired for him.

The business was soon settled between us; and through the kindness of Capt. L., Charles' agreement to the plan was only necessary to its accomplishment. In this there was but little difficulty; and before evening he was in my ship. A friend was with me who was just returning to America; and I wrote the following note, assuring him that I would be answerable for any expense in securing its safe deliverance.

To Mr. J. Grafton.

MY DEAR SIR—Your son is with me. I shall not probably return for two years, but depend upon it, I shall not forget my promise; and I hope yet again to enjoy your brown loaf and black jug, under circumstances in which they will afford a sweeter repast, than the best spread tables in the world. Accept my affectionate remembrance and best wishes. G. H.

My first object was to obtain the confidence of Grafton. His attachment to me, and my influence over him, would follow of course. Capt. L. said that he was a good sailor. I soon found him to be so. A fortnight passed after leaving Liverpool, in which I shewed him all the kindness which was consistent with his situation; and letting my mates into the secret of my objects, I had him, in the evenings, several times in the cabin. On these occasions, and when alone together, I gave him the advice which I thought that he most needed; referred him tenderly to the unhappiness of his past life; and without suggesting to him that I had seen his parents, drew from him the acknowledgment that he had not seen them for more than four years. A serious reflection of his father and mother affected him deeply, and he began to lament his new engagement, because it prevented him from returning to them. I occasionally threw out suggestions of the anxiety of parents, when their children have been long absent; of the happiness of parents in the virtue, and their misery in the misconduct of their children; and of the joy with which a father and mother must receive a child, who they feared was lost to them for ever. The reflection was sometimes as much as he could bear; and so desirous did he become, if there should be an opportunity, of working his way to America, that I one evening said to him, "Suppose, Charles, you go to your native country again, would you get home?"

"Would I sir? O certainly. It is now the only blessing which I ask of Heaven, to see my old father and mother."

"But four years," said I, "is a long time.—Perhaps—it is possible—should you arrive, that you might not see them?"

"The thought, sir, is misery. I cannot endure it. I have been indeed a wretch. But the prayer which I learned at my mother's knees, I have hardly failed of saying, at least on ship board, as often as I have thrown myself into my hammock. But perhaps I have been the murderer of that mother; of as good a father, as was ever given to a child."

I let him give full vent to these strong feelings of returning virtue. At length he said, "What would I not give—what would I not do—for an hour to see them?" "And what would you do," I replied, "could you but hear from them?" "Is it possible?" said he. "It is indeed. I have seen them, and in a short time they will know that you are with me." "My God, I thank thee!" he exclaimed, with as strong devotion as I believe could be felt by man. I explained to him the circumstances which had introduced me to his parents, and my promise in endeavoring to find him. "And now Charles," said I, "go to your hammock." "Thank you, sir," he replied; "and if you will allow it at another time, I will give you an account of myself, which will at least be a relief to my own mind; and enable me, with greater advantage, to put myself under your future direction."

To be Continued.

TOM AND THE BOATSWAIN READING THE BIBLE.

A sailor, second mate of a vessel ready for sea, called upon one of the secretaries of the Bethel Companies to request the gift of a few tracts to distribute among the ship's company, and to solicit an interest in their prayers at the Bethel meetings. He stated that these meetings had proved of great use to him, and under the blessing of God, had established his soul much in the hope of the gospel. He was asked what caused him at first to consider religion the one thing needful: he answered, "I was formerly a great sinner, addicted to all manner of wickedness, and that of the worst class. A few months back, I was on board an East India-man: on her passage home, we were in imminent danger in consequence of a dreadful storm: so perilous was our situation, that the captain in great agitation said, 'all that could be done, had been done, and it was impossible the vessel could weather it out; she appeared to be sinking. The captain withdrew into the cabin, and the men were some on their knees, and others with horror were hanging on parts of the rigging; for my part I knew not what to do; I considered it useless in me to pray, or even to hope for good. My sins were great. In a state of despair, I waited the awful closing of the scene before me: all expecting the vessel would founder: at this moment, the boatswain, who had been very active and apparently unalarmed during the whole of the gale, was passing me, when a heavy sea struck the ship, and with a smile he looked up, (supposing this sea would finish us,) and said, 'Blessed be God, all is right, and began singing. He had been looked upon by the whole crew, during the voyage, as a very strange man, for he would be often, when off duty, in private, muttering to himself, and frequently reading. This apparent unconcern confirmed me in the opinion I had before formed, that something was the matter with the man. However, after this, the storm rather abated. Conceiving that I might yet preserve life, I lent the boatswain a hand to clear the wreck. The captain now came upon deck, and with much spirit roused the crew, and we soon got to rights. I could not help thinking, notwithstanding

ing, where should I have gone? what would have been my destiny if the ship had been sunk? so great a sinner I have been, I could not have expected heaven would have been my place; neither could I have expected any favor from God, for I had never thought of him in reverence, much less prayed to him. My situation, in consequence of these reflections, was deplorable. I began to tremble at the prospect before me—the arrows of conviction stuck fast in my soul; I thought if I read some good book, it would do me good; but I had none. I remembered to have heard that my mother, when I was young, used to read some good book which she called 'The whole Duty of Man;' this I supposed to be just what I wanted, to help me to a godly life. I inquired of the crew, but no one had it. Having seen the boatswain often reading, I asked him if he could lend me the 'Whole Duty of Man.' He stared at me and said, 'I can lend you a Testament, Thomas, which will do you more good.' I had my doubts on that head, but I thought I would try; so I read the Testament, and truly I can say, it has proved itself to be the word of God to me. The boatswain and myself afterwards embraced every leisure moment in order to read together. At first, the crew used to look at us at a distance: after a day or two, they were heard to whisper among themselves, 'that Tom and the boatswain were reading the Bible.' Finding we persevered, they ventured to stand near us to listen; and after a week or so, the whole of the crew came at times to hear us read a portion of Scripture. Before we had completed our voyage, every watch was partly filled up in holding a prayer meeting, and reading a chapter in the Bible. We then found that the boatswain, whom we thought to be beside himself, was truly a wise man, for his conversation was in heaven, and his communion with God; this had made him smile in danger, and feel that all was right."

MISCELLANEOUS.

CHARACTER OF MR. WOLF, MISSIONARY AT PALESTINE.

From a letter of the Rev. Lewis Way to Rev. S. C. Hawtrey, inserted in the London Jewish Expositor, for Feb.

Character of Mr. Wolf.—He is so extraordinary a creature, there is no calculating a priori concerning his motions. He appears to me to be a comet without any perihelion, and capable of setting a whole system on fire. When I should have addressed him in Syria, I heard of him at Malta, and when I supposed he was gone to England, he was riding like a ruling angel in the whirlwinds of Antioch, or standing unappalled among the crumbling towers of Aleppo. A man who at Rome calls the Pope "the dust of the earth," and tells the Jews at Jerusalem, that "the Germans is a lie;" who passes his days in disputation, and his nights in digging the Talmud, to whom a floor of bricks is a leather bed, and a box a bolster; who makes or finds a friend alike in the persecutor of his former faith; who can conciliate a Pacha or confute a Patriarch; who travels without a guide, speaks without an interpreter, can live without food and pay without money—forgiving all the insults he meets with, and forgetting all the fatigues he receives; who knows little of worldly conduct, and yet accommodates himself to all men, without giving offence to any; such a man (and such more is Wolf) must excite no ordinary degree of attention in a country, and among a people, whose monotony of manner and habits has remained undisturbed for centuries.

As a pioneer, I deem him matchless. "Aut invenient viam aut faciet;" but if order is to be established, or arrangements made, trouble not Wolf. He knows of no church but his heart, no calling but that of preaching. He is devoid of enmity towards man, and full of the love of God. By such an instrument, whom no school hath taught, whom no college could hold, is the way of the Judean wilderness preparing,—thus is Providence showing the nothingness of the wisdom of the wise, and bringing to nought the understanding of the prudent; thus are his brethren provoked to emulation, and stirring up to inquiry. They all perceive; as every one must, that whatever he is, he is in earnest, they believe him to be a sincere believer in Jesus of Nazareth.

HOW TO BUILD A CONVENT.

An Anecdote.

The Emperor Napoleon, while confined in Helena, was one day conversing with a friend about patron saints, and related the following as an explanation of the use made by the Catholic priests of that doctrine:—

"I recollect, when I was in Italy, a priest preaching about a poor sinner who had departed this life. His soul appeared before God, and he was required to give an account of all his actions. The evil and the good were afterwards thrown into opposite scales, in order to see which preponderated. That containing the good proved much the lightest, and instantly flew up to the beam. His poor soul was condemned to the infernal regions, conducted by angels to the bottomless pit, delivered over to devils, and thrown into the flames. Already, said the preacher, had the devouring element covered his feet and legs, and proceeded upwards even unto his bowels; in his vitals, Oh! brethren, he felt them. He sunk, and only his head appeared above the waves of fire, when he cried out to God, and afterwards to his patron saint, 'Oh! patron, look down upon me; Oh! take compassion upon me, and throw into the scale of my good deeds, all the lime and stone which I gave to repair the convent of —.' His saint instantly took the hint, gathered together all the lime and stone, threw them into the scale of good, which immediately preponderated; the scale of evil sprung up to the beam, and the sinner's soul into paradise at the same moment. Now you see by this, my brethren, how useful it is to keep the convents in repair, for had it not been for the lime and the stone bestowed by this sinner, his poor soul would even now, children, be consuming in hell-fire; and yet you are so blind as to let the convent and the church, built by your forefathers, fall to ruin."

At this time, continued Napoleon, he wanted to get a new convent built, and had recourse to this expedient to procure money, which af-

ter this, poured in upon them from all quarters."

On the existence of God.

"See here, I hold a Bible in my hand, and you see the cover, the leaves, the letters and the words; but you do not see the writers, nor the printers, the letter-founder, the ink maker, the paper-maker, nor the binder. You never did see them, you never will see them; and yet there is no one of you, who will think of denying or denying the being of these men. I go further; I affirm that you see the very souls of these men in seeing this book; and you feel yourselves bound to allow that they had skill, contrivance, design, memory, fancy, reason, and so on. In the same manner, if you see a picture, you judge there was a painter. If you see a house, you judge there was a builder of it; and if you see one room contrived for this purpose, and another for that, a door to enter, a window to admit light, a chimney to hold fire, you conclude that the builder was a person of skill and forecast, who formed the house with a view to the accommodation of its inhabitants. In this manner examine the world, and pity the man, who, when he sees the sign of the wheat-sheaf, hath sense to know that there is some where a joiner, and a painter; but who, when he sees the wheat-sheaf itself, is so stupid as not to say to himself, 'This had a wise and good Creator!'"—R. Robinson's Village Dis. ii.

THE BIBLE.

The Lord will provide.—Long before the establishment of Bible Societies, the Rev. Peter Williams, a pious, distinguished clergyman, in Wales, seeing that his countrymen were almost entirely destitute of the Bible, and knowing that the work of the Lord could not prosper without it, undertook with holy confidence, although destitute of the means, to translate and publish a Welsh Bible for his countrymen. Having expended all his living, and being greatly involved in debt, with the work unfinished, he expected every hour to be arrested and imprisoned without the means or the hope of release. One morning he had taken an affectionate leave of his family, with an expectation that he should not be permitted to return. When just as he was mounting his horse, a stranger rode up and gave him a letter. He stopped and opened it, and found to his astonishment, that a lady had bequeathed him a legacy of 500*l.* sterling. "Now," said he, "my dear wife, I can finish my Bible, pay my debts, and live in peace at home."

The above anecdote was related to the editor of the Religious Intelligencer, by a pious old lady of New-Haven, who is a native of Wales, and who has heard Mr. Williams preach, and has one of his Bibles.

Usefulness of Prayer to Communities.

The instances are numerous, in which blessings are actually given in answer to prayer.—Dr. Dwight, in his excellent work on Theology, vol. v. p. 40, remarks:

"I am bound, as an inhabitant of New-England, solemnly to declare, that there were no other instances to be found in any other country, the blessings communicated to this, would furnish ample satisfaction concerning this subject every sober, much more to every pious man. Among these, the destruction of the French armament, under the Duke de Anville, in the year 1746, ought to be remembered with gratitude and admiration, by every inhabitant of this country. This fleet consisted of forty ships of war; was destined for the destruction of New-England; was of sufficient force to render that destruction, in the ordinary progress of things, certain; sailed from Chebucto, in Nova-Scotia, for this purpose; and was entirely destroyed on the night, following a general fast throughout New-England, by a tempest. Impious men, who regard not the work of the Lord, nor the operation of his hands, and who, for that reason, are finally destroyed, may refuse to give God the glory of this most merciful interposition. But our ancestors had, and it is to be hoped their descendants ever will have, piety and good sense, sufficient to ascribe to Jehovah the greatness and the power, and the victory, and the majesty; and to bless the Lord God of Israel, for ever and ever."

THE LANGUAGES.

It is a silly conceit, that men without languages are also without understanding. It is apparent in all ages, that some such have been even prodigies for ability; for it is not to be believed, that Wisdom speaks to her disciples only in Latin, Greek and Hebrew.

It is our highest wisdom to make conscience our friend; for it is a friend that "sticketh closer than a brother." It will faithfully attend us on a death bed, and at the judgment seat. But conscience be our enemy, next to God, it will be the most terrible; we can neither resist it, nor flee from it: it is a judge we cannot decline, an executioner we cannot withstand.

William.

When we review that immense structure of the universe in which we dwell; when we think of him whose wisdom has planned the system of being; whose mind comprehends whose counsels direct the whole course of events from the beginning to the end of time; by whom nothing is so inconsiderable as to be overlooked, or so transient as to be forgotten; who attends to the concerns of the poor man in his cottage, while he is steering the sun and the moon in their course through the heavens; what astonishment and self-annihilation do we feel! Before him all our boasted knowledge, ignorance, and our wisdom is folly. Whenever we cast our eyes on his work and ways, we find all things adjusted in number, weight and measure; and after all that we can survey, Lo, there are but a part of his ways; and how small a portion has been heard of him!

THE JEWS.

Societies have been formed in various parts of the country for meliorating the condition of the Jews, and are progressing with considerable success.